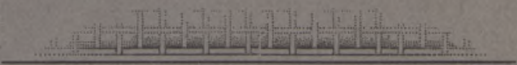






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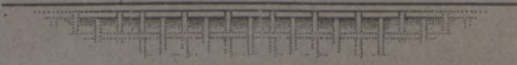
**Echigo.**



**Darkest Japan.**



**The Way Out.**



MISSIONARIES OF THE AMERICAN BOARD NOW LOCATED AT  
THE NIIGATA STATION.

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REV. HORATIO B. NEWELL, a son of Rev. Wellington Newell, of Greenfield, Mass., is now 29 years old. Educated at Williston Seminary, Amherst College, class '83, and Chicago Theological Seminary, class '87. Sailed for Japan in 1887. Is now the veteran missionary of the Station.

MRS. JENNIE COZAD NEWELL, a native of Cleveland, a graduate of the Cleveland High School and Normal School; a teacher for three years in the Cleveland Public Schools. Started for Japan July 4, 1888. Married to Horatio B. Newell, July 3, 1889, at Yokohama, Japan.

MISS GERTRUDE COZAD, a native of Cleveland, a graduate of the Cleveland Public Schools and Adelbert College (Western Reserve,) in 1887. Started for Japan, July 4, 1888.

REV. HILTON PEDLEY, reached Japan, Friday, Sept. 27, 1889. His wife, Elizabeth A., died at Niigata, May 17, 1890, leaving a young babe.

MISS CLARA L. BROWN, a graduate of Mt. Holyoke, reached Japan, October, 1890.

MISS ELIZABETH TORRY, a native of Cleveland, daughter of Rev. C. W. Torry, formerly a pastor of the Euclid Avenue Congregational Church, reached Japan, October, 1890.

REV. J. T. GULICK and wife are temporarily at the Niigata Station.

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Only one Foreign Missionary to 215,769 people.

"What are these among so many."

Truly, "The harvest is great but the laborers are few."

# ECHIGO.

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## DARKEST JAPAN.

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### THE WAY OUT.

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Off for Echigo, eh? Well, good-bye! I wish you a pleasant journey; but ough! it's a cold damp place! and a forlorn spot is Niigata, exclaims a richly dressed official as he bows his ceremonious farewell to the pleasant looking family group presided over by his friend, the newly appointed chief of police of Niigata Ken. With a whistle the train is off, out come our books and we settle down to our journey. We change cars at Takasaki, a bright little town in the Gumma province, where there are so many Christians, and whence comes the famous lighthouse silk made by a wealthy but humble follower of Jesus. He says that silk made by a Christian should be the best in the market and by its fine quality shine out the virtues of honest manufacture, hence its name. Then at Yokokawa we crowd into the little tram cars and are rapidly drawn up Japan's most famous pass, the Usui Toge. At the summit stands puffing another little train by which we are borne just at sunset into Zenkoji, the great temple town of central Japan. So deep is our sleep at the hotel that night that we seem scarce to have touched our pillows, ere the summons to arise. The hasty breakfast and the wooden seated cars follow one another in quick succession. There is not much time for reading for we are riding through some of the grandest mountain scenery that the railroads of Japan can give. And in the midst of these lofty summits rising snow-capped above us, a roaring torrent dashing along beside the track, we catch a glimpse of a wooden post on which we see for the first time on its native soil the Chinese name, *Echigo*, "The Farther Crossing." For as the Romans named the provinces of Gallia so did the Japanese the regions that lie over that great backbone of mountains that shuts out the western plains, cross spurs dividing these plains into the old divisions known as "The Hither Crossing" Echizen, hither as viewed from the ancient capital, Kyoto, "The Middle Crossing" Etchu and the "Farther Crossing" or Echigo.

Beautiful is Echigo for situation, facing the western sun, its fringe of tall mountains bending around it like a bow, dipping into the sea at the north and again at the south and sending a prolongation down to the ocean at the center as though it were the arrow in position—the silver line of breakers forming the string. This comparison, of course, takes into no account the curving of the shores. Fertile, too, are the river bottoms along the Shinano and the Agano. And as one rides in his little jinriksha he wonders how it is possible for so small an area to support in such comparative comfort the million and a half of people that crowd the few large towns and numberless villages which dot so thickly the two plains.



And they are a hardy people, too. For the west winds that blow nearly every day from Nov. 1st to May 1st are kept by the snow-covered mountains from rushing onto the east, and pour down floods of rain and snows innumerable, filling up the village streets and almost burying the houses.

It sends the blood coursing to face these fierce winds, and, alas, too often those predisposed to lung weakness are fatally stricken if they linger too long amid those bleak winters. The dwellers in Echigo are a frugal folk also and their stored up wealth proclaims their province the richest in Japan. Mr. Ichishima, of Echigo, is probably the wealthiest member of the First Imperial Parliament of Japan now in session.

Independent, wisely conservative, deeply patriotic, of a particularly gentle and susceptible nature and singularly free from craftiness, there is no nobler type of Japanese, than the man of Echigo

"Let Echigo alone. There is the stronghold of Buddhism," was the cry years ago. But these words only fired the heart of a young Scotch physician who had just buried out of sight the bride, who, full of hope and trustful affection, had but a year before bade farewell with him to the home friends. Dr. Palm was the pioneer missionary of Echigo. Years before, the American Dr. Brown, whose mother wrote those tender words: "I love to steal a while away," had gone to Niigata to teach in a government school, but he was not allowed to continue there long. So Dr. Palm went single handed and for nearly ten long years fought out the battle and gained the victory and the name of no foreigner will ever shine brighter in Echigo than does that of this noble man. He gathered groups of Christians here and there all over the province—men and women who bear the stamp of his consecration. They are to-day the strength of the Echigo work. Dr. Palm was called away to England and our own American Board entered. The work has been pressed. The Christians must now number nearly five hundred. Churches are springing up here and there in Niigata, in Murakami, with its famous castle; in Shibata, Nagaoka, Nakajo, Takata, and elsewhere. Christian schools have been founded and are sustained by the Japanese, our Board contributing the missionary teacher. But the work languishes for, throughout all Japan, men look upon a residence in damp, snowy Echigo as an exile. Few pastors will go there. The people are earnest, devoted, faithful. If turned to the knowledge of Jesus they will furnish the church of Japan with its sinews of war even as they have proved the prop of failing Buddhism. Here is our opportunity. If we can place a wise, energetic Christian woman in every town and village in Echigo, one who will enter every home and in her gentle winning manner unfold the teaching of our Saviour to the mothers and children of the province the victorious banners of Christ will soon float over those valleys of the Farther Crossing. Will you not help in this work?

CHICAGO, Nov. 14, 1890.

DEAR MR. COZAD.

I hope that the above will answer your purpose. That you may succeed in your work of disseminating a knowledge of this most remarkable people and creating an interest in them, is the humble prayer of

Your friend, DOREMUS SCUDDER.

Dr. Doremus Scudder is a son of the Rev. H. M. Scudder who was a missionary for twenty years in India. He reached Japan February 4, 1885. He did most valuable service at the Niigata Station until he had to leave there in 1889 on account of an invalid sister.

KOBE, JAPAN, Jan. 17, 1891.

DEAR MR. COZAD: Your letter is received asking for information as to our Bible Readers' School at Kobe, Japan, and also asking to know my impressions of the magnitude of the work before your daughters in the province of Echigo. In the fall of 1890 in company with your daughter, Gertrude, and the Bible woman Kurokawa San, I made a tour of the province of Echigo, visiting most of the out stations, occupying about three weeks. This was my first visit to Echigo. Never before was I so deeply impressed with the difficulties of woman's work and the needs of her work as I was on this trip. And yet I feel assured that the Gospel of Christ is able to reach these people just the same as others, if it is spoken to them in love. The Bible woman, Kurokawa San, educated at our Kobe school, was sent up there to work at the urgent request of your daughters. She found the work so much more difficult there than it was in the south that she wrote us repeatedly that she could not stay. Since our trip in the fall she has found her work growing and she is now very happy in it. In every place we went we found those who could be reached by kind and womanly words of love and sympathy. And I was more than ever impressed with the need of trained Christian Japanese women to do this work. They can do a great deal more than we missionaries can. We can supplement their work in various ways, but we cannot do it without them. And there is now abundant opportunity for the work of very many such women in Echigo. These women should come from the churches of Echigo. For the present they must be sent to our Kobe school to be educated. Public sentiment in Echigo will not yet support a Bible readers school there. The only school in the province for women is the one at Niigata in which your daughter Jennie taught, and that school has to struggle for an existence. They are now where we were in the southeast twelve years ago.

Our course of study at Kobe occupies three years, five months each year, from Nov. 1st to the end of March. Those who are able take the full course, and are graduated. At the close of the term they go to their homes or are employed by the churches. Bible women receive from \$4.50 to \$6.00 a month when they are able to give all their time to the work. The necessary expenses while at school amount to about \$3.50 a month. This does not leave anything for clothing, but covers their board, books and little incidentals if they are careful. Some support themselves entirely or are supported by their friends, others pay half, a few cannot pay anything, but we do not take such unless assured that they will make good women. Their work is much sought by the churches. We now have thirty-one in the three classes of the school. We pay to Japanese teachers in all \$31.40 a month, for needy students \$41.40 a month. This somewhat exceeds our appropriation from the American Board. This deficiency and sundry other expenses are met by private subscriptions. Last year the Board appropriated us \$300. We expected the same this year. But three weeks ago word came from Boston that we were cut down one-third in our appropriations. What can we do? We must not dismiss our teachers and send home our scholars. To dispense with our summer school will be a sore disappointment to those faithful women who have been three and four years in the work and have been looking forward to this season of mental and spiritual refreshment, as to an oasis in the desert. Could Christians at home, who hold in trust the silver and the gold, have been present at the meeting a week ago when the mission came together to consider how and where the pruning should begin, and could they have seen the pain and sorrow with which it was done and realized the great loss it was going to be to



the work I think they would come to the rescue. Thanking you for your interest in our school. With kind remembrances to all your family, your pastor, Dr. Ladd and his aged mother.

Yours Very Sincerely,

MARTHA J. BARROWS.

Miss Barrows, of Middlebury, Vermont, has spent fifteen years in Japan stationed at Kobe. She and Miss Dudley have charge of the Bible Readers School, a school to fit women to work among women and children. This kind of work is becoming to be more and more a great factor in the redemption of the lowly. While the master minds are perplexed about the disputed points and systems of religious thought and belief, women in their quiet unpretentious ways, and without giving offence to any one, go about the Master's business, unfold His teachings and induce people to "follow Him."

KYOTO, Dec. 7, 1890.

DEAR FATHER COZAD: Your letter making sundry inquiries as to the Province of Echigo, is received. Some of those inquiries I can answer now, others I have not the data at hand to do so. Echigo is territorially one of the largest provinces of the country, having an area of something more than 4,500 square miles, about the size of your Connecticut Western Reserve. Being about one-thirty-second part of the whole empire. Its sea coast, on the sea of Japan, is about 150 miles. Its greatest width about 50 miles, but its general shape is very irregular. (Next to the province which contains the City of Tokyo, with its million and a half of population,) Echigo has the largest number of inhabitants of any province, 1,545,000. On the post office list are over 200 cities and towns in Echigo, the chief being Niigata, 45,000; Takata, 36,000; Nagaoka, 30,000; Shibata, 15,000; Sanjo, 10,000 and a large number varying from 4,000 to 8,000.

On account of the mountains it is said that only about 12 per cent. of the land of Japan can be cultivated. I should say that a far larger per cent. than that was under cultivation in Echigo as it has the double advantage of a long sea coast and is divided in its long way by the Shinano river, which furnishes a broad and beautiful valley almost wholly taken up in rice culture, although just along its banks are some of the largest and most famous pear orchards of the country. Japan pears are nothing especially boast worthy, viewed simply from a foreign standpoint. I well remember my first impression of them, that they looked like a large russet apple, cut like a turnip and tasted like a water melon rind, but here they are much prized. Echigo is more and more proving itself a good fruit country, foreign apples, berries, etc., doing very well, and I think is destined to become a large producer of such things. At present, however, rice and pears are the only notable agricultural products.

Very little manufacturing has yet got a footing here. Niigata turns out a good deal of lacquer ware and some silk is produced there and at Nagaoka and further south at Takata, but comparatively little. The shipping interests are not large though there are seasons in the year when things in the harbor are pretty lively on a small scale. There is really no harbor, only an open roadstead for the large steamers which anchor nearly half a mile off the shore, but the smaller steamers and common sailing vessels can safely pass the sand bar and anchor in the wide mouth of the river. The fishing interest is quite extensive and the mouth of the river is pretty well filled up at night with the fishing smacks which have been out at sea during the day. Many salmon are taken in the river and along the sea shore. The mining of soft coal is carried

on in a primitive way to some extent in Central and Northern Echigo. One of the largest gold mines of Japan is on the Island of Sado, 20 miles off the coast. This mine produces, however, but about \$120,000 a year. This island is practically a part of Echigo Province.

The religious features of the province are, of course, those common to the whole country. Buddhism predominates and is a strong factor in politics and education as well as religion. In fact Echigo and its neighboring Province Shinano are probably as actively Buddhistic as any part of Japan. The fact that \$2,000,000 out of \$10,000,000 used in the construction of the Buddhist temple, (Hongwasji,) now being erected in Kyoto, came from Echigo, will indicate something of the vital hold which that religion has upon the pocket book of the people we are working with, and what must be overcome before they give of their truly great wealth for the building of Christian churches. Shintôism here has a name, but that is about all. It is not a living or active force in any way. What it might be if Buddhism were out of the way I don't know, but evidently Buddhism was the Aaron serpent as far as Shintoism was concerned. There are numerous Shinto temples and Shrines all through the country, you run across these everywhere and can always recognize them by the tori or square arch over the entrance to the ground. But whatever reverence is paid them, is paid as much by good Buddhists as by any body; the lines of demarkation between the two religions hardly being drawn at all. The Buddhists are of course divided into many sects. And among the stronger sects there is a solid organization and systematic work. Besides their temples and services they have their schools and their seminaries for training priests and are rapidly adopting the methods of aggressive work which Christianity has introduced, such as mass meetings for spreading their doctrine, meetings for women, (where polite forms of etiquette and their elegant and elaborate ceremonies of making and serving tea, etc., are taught along with the doctrinal part,) Kindergartens, etc.

Nagaoka is the headquarters of a new sect, whose founder I have met frequently, and always most pleasantly, which aims at being Eclectic—choosing the (supposed) best parts from all religions, placing the moral teachings of Christ and the New Testament on a level with Buddha, Confucius, Mahomet, and as many others who have been conspicuous teachers of truth as they can find out about. It is a sort of Ethical society which among other things accepts the coming of Christianity as an unavoidable thing, and seeks to make the best of it by swallowing it, and putting its own interpretation upon its doctrines. It lays great emphasis upon charity, and its founder certainly displays that quality in a remarkable degree—turnishing a house and school privileges for quite a number of poor but worthy young men and boys whom he has picked up in his preaching tours. He is gradually getting quite a following and promises to be a not unimportant factor in religious problems here. The other religious bodies at work in Echigo, besides the native organizations, are our own Missions, the Presbyterian Board, the Roman Catholics, and the Greek Churches. The Presbyterians have churches in Takata, Nagaoka, Niigata, and Murakami, only the first and last named, however, being fully manned. The Roman Catholics were the first foreign workers on the field, but their success has not been marked. They have two stations, one at Niigata and one at Ebisu on the island of Sado. At the former are located two priests and two or three nuns and they have besides their church edifice a school for girls and recently one for boys. The number of students, however, is small, and the converts even smaller. I have never been able to ascertain the number of either. The most imposing looking building on Sado is the great white



Catholic Church which shows up finely as the steamer enters the northern harbor of Ebisu. But though built many years ago, but little success seems to have attended their efforts, and one of the priests whom I met there admitted that it was not a success, and declared Sado to be one of their most difficult places to work.

The Greek Church has made a beginning, but so far as I have heard there are but two organizations, one at Kashiwazaki and one at Nagaoka. The former seems to be the parent church, the latter the offspring, and rather a weak, sickly child, I judge. The former has about 30 or 40 members, and regular services are sustained, though the members, I understand, are rather lax in their morals and without a revival their day of aggressive work is apparently passed. The Nagaoka Church has only five or six adherents, I have heard.

As to educational institutions, the common school system is almost entirely under government supervision, and I think that every town is provided with some sort of school of primary or intermediate grade; for their high schools the students must go to the larger cities; and for their college and university either to Tokyo or Kyoto. There are a few private schools, notably those at Niigata in connection with our mission, and the one at Nagaoka in which I have been teaching. The latter is about the American High school grade, while the former aims at a grade about half way between that and our college and means eventually to fit for the Tokyo University course when it begins to graduate its classes.

In addition to the ordinary government school there is quite a large normal school at Niigata with about 100 students, and an agricultural school at Nagaoka about the same size. There are also numerous small private schools supported by the Buddhists rather on the parochial plan, but just how extensive that system is I cannot say. What I have said above applies to the education of boys only, the idea of education for girls is still something quite foreign to the thought of the province. Our private girls' school at Niigata has to struggle for an existence.

You ask about our needs for the work and our opportunities of using money. Our first need is that the home churches put in the treasury of the Board the funds to meet our growing needs. Word has just come from Boston that our appropriations have been cut down one-third. This means dispense with our native workers. We are here to help the natives help themselves. To deprive us of this power means ruin. Our usefulness would be very greatly promoted by having a little reserve fund at our disposal, which the Board cannot furnish us and which our own slender salaries do not furnish us. For instance, the Bible woman, Kurokawa San, whom you are supporting, we could not have employed but for the \$100 you sent us. We are continually on the lookout for bright women who will make Bible Readers to be sent to the Bible Readers' school at Kobe and for young men to be sent to Kyoto to be educated for the ministry. A little money enables us to spy out and bring forward such women and men. From what you write me your Cleveland people rejoice to pay Miss Merrell \$600 a year for her work among the Bohemians of your city. But labor here is so much cheaper that similar service is rendered by Kurokawa San for \$100 a year. Then in church building. A chapel that would cost with you \$2,400 would cost with us but \$400. But a debt of a \$100 on one of our chapels would mean as much as a debt of \$600 on one of your chapels. So you see if we had a little fund at our command so as to encourage the little band of Christians at Nagaoka and Shibata, by the use of \$50 to \$100 in each of those places we could induce them to



build a church. Then in many places there are a few Christians who could be induced to hold regular services if some one would rent for them a room, which can be done for \$1 to \$2.50 a month. Won't some one send us the money to make the most of this cheap native work?

Sincerely yours,

HORATIO B. NEWELL.

TOKYO, JAPAN, January 4, 1891.

DEAR PAPA: You have often of late in your daily letters mentioned some feature of the Bible Reader's Home at Cleveland or of the one of Miss Barrows and Miss Dudley at Kobe, Japan. We look forward to work in such a school in Echigo with hope. When the time comes for the establishment of such a school there then we can hope for the speedy evangelization of Echigo. But people do not comprehend the magnitude of the work before us. We have in our province a million and a half of people, of these only five hundred can be called Christians. The only live, active, aggressive Christian force at work for some years past in the province has been the workers of the American Board. And we are so young, so feeble, so inexperienced. Then look at the condition of women, uneducated, the only school for women in the province promising anything like a broad and liberal education for women is our little school at Niigata, of 70 to 150 scholars. And what is the Christian sentiment in that school. Time and again have I had my brightest and best scholars taken out of the school for fear that they would become Christians. The old suspicion of foreigners and hatred of Christianity still exists and we are called on to use the greatest prudence, judgment, tact, to win one away at all. The Bible school will come, papa, but we must work and wait.

As sister Gertrude and I are now relieved from the duty of school teaching we give ourselves entirely to the work for women. It may seem strange to you people at home who are accustomed to see many more women than men at a church service to hear that with us it is not so. Here when a man goes out on a touring trip his audiences are usually about one woman to seven men. But women can go out and talk to women and children by themselves and very much of this work must be done by women, and we missionaries must do it until we can find the proper women for the work, inspire them with the zeal for it, educate, draw them out, develop them, and fit them for it. It is slow, hard work. One by one must we gather them in.

Our church at Niigata is the strongest one, of course, that we have in this province, and now that Kyoto, in a self-sacrificing spirit, has sent us one of their strongest men for a pastor, we hope that this church will become a powerful factor in the evangelization of the province. Twenty-one united with the church on confession of faith last year. The church sustains three Sunday Schools. Nine girls in the girls' school were baptized last year. The condition of the boys' school at Niigata was never more encouraging. The Board contributes four teachers to these schools, two women and two men. All other expenses are borne by the Japanese. The Board furnishes one man teacher for the boys' school at Nagaoka. We have seven out-stations, which we visit as often as we can; we think they will develop into self-sustaining churches soon.

You have frequently cited us to the experience of Dr. Farnsworth, of Caesarea, a missionary of the Board for forty years on Paul's old stamping ground. In his letter to you he said that his great work is to super-

vise the forty schools now taught there by teachers educated by the missionaries of the Board. Such a goal is something worth looking forward to, and should our lives be spared and we be permitted to work here for forty years we expect to see women teaching the Bible in every city, town, village, and hamlet of this province; and to see women not taught to *suppress* themselves as they now are, but to come forward and make the most of their mental powers, and by degrees become the teachers of the public schools. But for the present we feel encouraged even in the day of small things. We try to throw around every bright and promising young man we can, such influence as will induce him to go to the school at Kyoto, and become a preacher of the Gospel. And we are continually on the watch for suitable women for Miss Dudley and Miss Barrows to take under their charge to become Bible Readers. To render our labors more effective we need more funds than the American Board has to place at our disposal for this special work. If any of those kind home friends would make us their trustees we should feel greatly encouraged. They can do so by sending the money direct to Langdon S. Ward, treasurer of the A. B. C. F. M., or through the treasurer of any of your churches.

Your loving daughter,

JENNIE COZAD NEWELL.

KUROKAWA, JAPAN, December 14, 1890.

DEAR HOME PEOPLE: I want to write you a little of my first independent trip while yet the trip is being made. I say independent, because I am not dependent on an interpreter now; but, indeed, I am dependent on others, for, aside from the great source of dependence, I should not have dared to undertake this trip without Kurokawa San. It does seem so good not to have to speak through another person, to feel that the audience is understanding or at least trying to understand your words. A Japanese audience is of the most stolid kind. They think it the height of politeness to sit with the head down and even with the eyes closed, and the expression of the face never changes; but even from such an audience I feel a little inspiration in speaking in Japanese. It seems nice to get through in twenty minutes, instead of meandering along for fifty minutes. I don't know whether quite to believe them or not, but Hara San and Kurokawa San both insist that the people have no trouble in understanding me at all. I hope it is true, and, at any rate, I feel very much encouraged, for I know that I can do much better when I come in the spring. Now, too, since the people have heard me talk I feel that I can dare to talk, indeed must do it, for they will think if I do not that it is because I don't want to.

Well, to begin back. We had a lovely, bright day to come to Shibata, the sunshine on those beautiful Shibata Mountains, later the sunset, and at last the lovely starlight night was very beautiful. We reached Shibata at 7 o'clock and found Hara San waiting. He said the "English Society" (some of my old scholars at Niigata) was waiting also, so I went right over without my supper and found eight young men there, to whom I endeavored for an hour and a half to teach the intricacies of the King's English. I got home (the Shibata hotel seems quite homey by this time) for a 9 o'clock supper, and I have found how to learn to enjoy a Japanese meal; wait till you are almost starved. I don't know whether the half-cooked rice digests more easily under those conditions, but you can get it down, at any rate. The next morning we had a women's meeting. We sat about and visited and knitted for an hour or so, and then Kurokawa San, Hara San, and I, talked to them, each of us about twenty minutes. Rain prevented us from making calls before going on to Nakajo. I



heard something which surprised me very much at the hotel and which, perhaps, I had better not tell, but since this is only a family letter I think I will tell it. The daughter of the family who keeps the hotel, a young married woman, was telling us about her father's death, which occurred some time last summer. He was sick for quite a long time, and she says that during his sickness he kept asking about me, and saying over and over again, "Why doesn't Cozad San come? How long is it since she has been here?" It seems he had taken a fancy to me and she said he was always delighted when I came. Why, I can't imagine, for I never could talk to him, indeed, never tried to much. But how I wish I might have known of it. Perhaps he would have been willing to have heard about Christianity from me, and I could have talked I fancy, if I had known that an immortal soul, which was soon to go to meet whatever awaits those who know not of Christ, might possibly have been brought to the light. The trouble was I did not dream that he felt any special interest in me and so let this opportunity slip, and now he is gone. We are in hopes that his family may become interested in Christianity. Several members are willing to hear about it and Kurokawa San is a good one to teach them.

We went on to Nakajo that afternoon and had our meeting in the evening, about fifty women present. We met with the same warm welcome we always receive at Nakajo. The next day, Sunday, we went to the regular church services. Perhaps you would like to know what those services are. At 8 o'clock a Sunday School for little boys, at 9 o'clock a Sunday School for little girls, at 10 the preaching service, but as they have no preacher (they have never been able to support one) one of the members gets up and gives as much of an exposition as he can of some passages of scripture. Then at eleven o'clock the regular Sunday School. They are a model little church up there. Year in and year out they keep up the same faithful interest, every one doing his part, not a drone among them, and not one member of any marked ability. They are common people all of them, but by their consistent faithful lives they have won the respect of the whole community. Christianity is in good repute there though the number of believers is small. That afternoon we went on two and a half miles to Kurokawa, and there we had a very pleasant time indeed. It was the first time a foreigner had ever been there, and in a very polite pleasant way the people were very curious to see me. But let me begin at the beginning of the Kurokawa work. Two years ago next April some of the young men went down to Nakajo to a meeting. They just went out of curiosity because they heard a foreigner, Dr. Scudder, was going to preach. There were three speeches. One of the young men expressed his impression of the meeting by saying it was not at all interesting. All seemed folly to them, and they did not care to go to any more Christian meetings. However, the thought of what was said that evening staid by them, for months they could not seem to forget it, and at Christmas time, a year ago, some of them proposed to go over again and so in spite of opposition at home, they went over on a dark stormy night, and since then they have gone regularly. One of them was baptized last June by Mr. Newell, and now is in the Doshisha at Kyoto preparing for the ministry. Two others were baptized in September by Mr. Pedley, and two others are anxious to receive baptism, (one being my old pupil,) and several large families are much interested, one family manifesting their interest by giving each of us a large package of choice tea to take with us. In the afternoon quite a number of young men and girls came to see us and we had a pleasant time with them.

And now I will tell about the meeting. It was in a private house. About fifty people gathered in the two largest rooms. A very nice audience, and among them many who were really interested in Christianity. First we taught, or attempted to teach them a song or two. Then after a prayer and a song Kurokawa San gave them a delightful children's talk. Just as she finished the policeman came for my passport. So Kurokawa went over to the hotel for it and I went on with the talk. I had not realized how dependent I was on her until I found myself alone with those fifty strangers, and feeling as if they could not understand a word I said. When she is present I feel safe, if I forget or they could not understand that she would straighten matters out. I gave my little introductory talk about its being difficult for them to understand me, but would they please excuse, etc., etc. Then as I finished I unconsciously drew a little nearer to them and simultaneously every person in the room drew nearer to me until they were just packed together around me, and how they did listen! They forgot their manners to that extent, that every pair of eyes in the room was fixed on me and every face responded to my words. Oh, wasn't it delightful speaking to them! It seems to me that village is one of the most beautiful places about here. But alas! it will soon be shut up by the snows. I shall go there as soon as the snow disappears in the spring so as to let me in. But now I have begun this work, what a preparation I need for it.

NIIGATA, December 23, 1890.

A week and more has passed since writing the above. We had anything but a fine time coming home, a pouring, driving rain all the way, bad roads, and from 6:30 A.M. to 6 P.M. on the way cooped up in our little "*pull man*" cars or big baby wagons.

What can it mean? Is it true? Word has come from Boston that our appropriations are cut down one-third. Will the Christian people in the home land permit this to be so? That we shall go backward, not forward, that we shall be timid, not very courageous, that we shall retrench, not expand. That these young men and women that we have worked so hard to get hold of, develop and bring forward into the work, must be sent home for want of the truly small amount it takes to support them. Well, papa, we know we have a friend in you. We fear that your anxiety to save our Echigo for Christ will cause that mortgage on the old home to be foreclosed. We look back to that old home as the one green spot on earth. After being shut away in our isolation here for six years we hope to spend the jubilee year with you and come back to ourselves and be fitted for another six years of hard work for the Master. And if we are permitted to see the grand jubilee year we hope to see that every family in Echigo has felt the the saving, purifying influences of the teaching of our Saviour.

One thing we rejoice in, papa, that your anxiety to help us in our special work has not made you blind to the needs of the Boston Board. You give as much to the Board as to us. We like that two cents a day plan. There are so many families who would be benefited if they could be tied to our work by the mighty cords of the purse strings. To feel that our work is their work, that every time they see the sun rise, or its soft bright lights come streaming in through the east window, that it is a bright glad good morning from us. It is evening with us, it is morning with you. We, your agents here, have closed the day's work for the Master, now you begin the day's work there for Him, and thus you may feel the satisfaction that the sun never sets on your Christian activities. But when shall I stop.



What a blessing it would be if all the Congregational Churches on your Western Reserve would take hold and join with us heartily in this work of saving Echigo for Christ.

Yours,

GERTRUDE COZAD.

Letters from Nagaoka dated Jan. 25, 1891, received Feb. 19, 1891, inform us that Mr. and Mrs. Newell left Kyoto, where it was bright and warm, flowers blooming as soon as their young babe was old enough to travel with. They started the last days of December. Providence seems to have watched and guarded them on their journey by detaining them at Tokio for several days, waiting for passports which had been denied them by mail on technical grounds; but which were finally secured on personal application at headquarters after several days of most anxious delay. The anxiety came from the fear that the snows of winter would set in and fill the mountain passes so as to completely shut them away from their home at Nagaoka until the snows should melt away in April. This delay, however, kept them from being out on the mountains in a rain storm of unusual length and severity. Armed with their passports, they effected the transit of the main island from Tokio to Nagaoka on the 6th, 7th and 8th of January. Traveling by rail, 197 miles; by the man power carriage, 53 miles. They went through three separate wild mountain passes, sometimes at an elevation of over 3000 feet. But the weather was bright, they encountered little snow, their twelve kurumamen, with their six kurumas, were jolly, and aside from the *fear* of being caught out on the mountains in a terrible storm, they really suffered but little more of discomfort than on a summer trip. Little baby Florence Cozad Newell enjoys jinrikisha riding very much. On reaching Nagaoka, their mountain home, they were joined by sister Gertrude, whom they had not seen for four months, and the dread of the mountain trip being over, *what a happy family they were*, in their bright new house, which was built at the expense of the people of Nagaoka to induce Mr. Newell to come there to live, the house being furnished by the kind people of Cleveland in the outfit of Jennie Cozad. Hardly had they reached home when winter set in with unusual severity. In less than ten days the snow was six and a half feet deep on the level, burying high board fences out of sight, rain coming with the snow also to make it heavy, so that roofs were endangered by the heavy weight. Icicles nine and a half feet long hung from the roof of Mr. Newell's house. People walked along the street under covered walks. To cross the streets they often tunnel under or through the snow. Notwithstanding the snow a little river steamer runs daily between Niigata and Nagaoka, sixty miles. After a short visit Gertrude returned by the steamer to her work at Niigata, leaving Jennie with no English speaking woman within sixty miles of her. Gertrude found down at Niigata, on the sea shore, about a foot and a half of snow.

Nagaoka, a city of 30,000 inhabitants, is an out post of the Niigata Station. Mr. Newell taught school there for two years before his marriage. He finds himself strongly attached to them as they are a superior class of people. Since the Scudder family have been called away, Mr. Newell is frequently called from home for the general work of the station, leaving his wife with no society but the Japanese. But now little baby Florence cheers many a lonely hour.





For the GENERAL WORK of the A. B. C. F. M.

.....189  
\$..... For value received. At some time during the  
year 189....we promise to pay to the Treasurer of this Church or  
to The East End Savings Bank Company of Cleveland,

.....  
This money is for the General Expenses of the American Board  
of Commissioners for Foreign Missions, and is to be sent to  
Langdon S. Ward, Treasurer, Boston.  
.....  
.....

For the ESPECIAL WORK of the Niigata Station of the A. B. C. F. M.

.....189  
\$..... For value received. At some time during the  
year 189....we promise to pay to the Treasurer of this Church or  
to The East End Savings Bank Company of Cleveland,

.....  
This money is for the especial work of the Niigata Station of A.  
B. C. F. M. and is to be sent to Langdon S. Ward, Treasurer,  
Boston, and to be expended as the Missionaries of the A. B. C.  
F. M. at Niigata Station may direct.  
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NO. 31 PUBLIC SQUARE, CLEVELAND, March 10, 1891.

DEAR FRIENDS. Since the foregoing pages were in type I have received the latest official figures from Japan; these show that Echigo has now the largest number of inhabitants of any province, 1,726,158.

It may be asked why have I used so formal a title to a little collection of letters, do the facts bear me out? When the province of Akita to the North is a poorer and more unenlightened district than Niigata Ken? And the general state of civilization in Echigo is above the average in Japan, the people well housed and fairly comfortably off. Why is it that I say Echigo, Darkest Japan, when it has the reputation of being the greatest province on the west coast? The fact that Echigo recently sent \$2,000,000 to Kyoto to build a Buddhist temple, means that darkness has a firm hold on a strong people. Then another fact, that no other province furnishes so many unfortunate women. With us, our daughters are our jewels; in Echigo they are articles of merchandise. If this is not *Darkest Japan*, certainly it is dark enough to move the hearts of Christian people. But what of the way out? The simple teachings of our Saviour is the light to dispel this darkness. They cannot receive these teachings without your help. If you have heard the Macedonian cry they raise, you can answer it through the pledges in the back part of this pamphlet. You see they are readily torn out.

Do you realize that many of these people never heard that such a person as our Saviour ever lived? You certainly can if you will do something to bring these under the purifying, elevating, redeeming influence of His teaching.

If each of you had two daughters out trying to save that which was lost, you would look upon your money in comparison to them as trash, and rejoice that your Father had permitted you to give him your best gifts.

JUSTUS L. COZAD.

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Any number of these pamphlets will be sent to any address furnished me before May 1st, 1891. One for every family in your church or school if you desire it.